A TREATISE VVHERIN
Chriſte and his techinges, are
compared with the
pope and
his
doinges.

Ann. Lyſon

LONDINI IN AEDIBVS
THO. BERTHELETI.
AN. M.D.XXXIIII.
CVM PRIVILEGIO.

C

E. PAI
Bookse
Bridge
CHES

¶ To the Reder.

Gala. 1. YF the holy appostelle Paule commande vs to giue no credence to an aungell of heuen, that shulde come and teche vs contrarye to that that he taught, that is to sey, contrarie to the gospelle of oure sauiour Jesu Christe: then how moche lesse ought we to giue credence to a wretched and a synfull man, whiche not only techeth but also wolde bynde vs vppon peyne of cursynge ye of peynfull deathe, to beleue in hym and his traditions, that agre as wel with Christ and his doctrine, as doth the bryghte daye with the dark night, as in reding this litel tretise folowyng to you shal appere.

OVR SAVIOVR Jesu Christe dyd not onlye begynne his lyfe in this worlde in pouertie and great humblenes: but also contynued all his lyfe in the same, in so moch that he seith: The foxes haue hooles, and the birdes of the ayre haue nestes, but the sonne of man (meanynge by him selfe) hath not wheron to ley his heed. And he sayde: Blessed be they that be poore: bycause the kyngedome of heuen is theyrs. Luc. 2. Mat. 8. Luc. 6.

The pope, whiche taketh vpon hym to be the successour of saynte Peter (who folowed his maister Christe in like pouertie and humblenes) refuseth that, and hath suche ryches at his begynnyng, that he therby opteyneth his lordshyp and auctoritie: And al his lyfe af-

14575
Jesus Christ

E. PA
Bookse
Bridge
CHES

ter he saithe: Rome is myne, Cecilia is myne, Coztia is myn: and consequently he saith, all is at his commaundement.

Ioan.8. Chziste was meke and lowe, and forsoke this wozldly glozie: And fledde alone into the mountayns, when the people wold haue made

Io.18. hym a kynge, and he sayde: My kyngedome is not of this wozlde.

The pope is full high & proude, sayenge: I am a lozde of bothe realmes, heuenly and erthely: and the Emperour is my subiecte: as it is mencioned in the popes own decrees and lawes, in the. lxxxvi. distinction. *Cap. Si imperator*, And so is it manyfeste, that he hath receyued of the deuyl the gyfte, whiche Chziste refused.

Mat. 4. Luc. 4.

Chzist (as he saith him selfe) came nat to be serued but to serue, ta-

Mat. 20.

kynge

kynge vpon hym the similitude of a seruaunte, humblynge and makynge hym selfe of no reputation to serue vs. Philipp.

The Pope wyll be serued, and suffre kynges to gyue him water, ye and saith, it were a shame, yf he shoulde other wyse humble hym selfe: as it appereth in his owne lawes, in the. lxxvi. distinction, *Cap. Quando necessitas.*

Chriſte fulle lowely and mekely washed his disciples feete, and taught them to do lyke wyse, sayenge: I haue gyuen you example, loke that ye doo, as I haue done to you. Io. 13.

The pope sayth, the emperours and kynges shall knele and kysse my feete, and is not asshamed to expresse it in the lawe, *Cap. Cum olim de priuilegio cler.*

Chriſte

14575 Jesus Christ

E. PA
Bookse
Bridge
CHES

Chryst went on his fete with his disciples, bothe in wete and drye, hete and colde, to teche the people: as it is euident throughe the gospelles.

The pope wyll kepe his feete full cleane with showes of golde and syluer, sette with precious stones, and wyl not preache the worde of god, but saythe it is sufficiente to cause other to preache, as it appereth in his lawe, *Cap. Inter cetera de offic. Iu. or.* After this maner might the turke be pope also.

Mat. 21. Marc. 11. Chryste wold not suffre that doues, shepe, and oxen for the offrynge, shulde be solde in the temple of God, but draue out the byars and sellars with whyppes.

The pope suffreth his chapmen in the churche, to sylle the sacramentis that they shulde frely ministre

nistre to the christen people.

Christe commaunded his disci= Mat. 10.
ples to gyue freely that they had receyued of hym, saying: ye haue it for nothynge, therfore shal you gyue it for nothyng.

The pope hath Judas mynde: for you get nothyng of hym with oute moneye, for he selleth bothe prayer, preachynges, and par=dones.

Christe satte at meate amonge Luc. 22.
his disciples ful lowly and poore=lye, not requyrynge the hyghest seate.

The pope sytteth full hygh in a curious trone, and wyll be serued gloriously, with greatte princis and potestatis, and wyl haue men with iagged cootis, to carue his morsels, blasphemynge god with othes, and many other vices, as

ye

14575
Jesus Christ

E. PAR
Booksel
Bridge S
CHEST

ye may se dayly.

Mat. 14. et. 15. Christe was in hylles weppynge and prayinge, and walked in deserte, fedynge many thousandes bothe with meate and pchynge.

The pope sitteth in his castelles and towres with mynstrelsie and laughters: And the hungrye and poore shall sytte at the gate, and wyll not serue them hym selfe: for he thynketh it shame to him, to folowe Christes example.

Mat. 8. Christe lay and slepte in a boote on the harde bourdes, and had to his chamberlaynes, but fysshers, whiche cried to hym vpon the see in the tempest, when they were aferde to perisshe.

The pope slepeth full softe and easely, and no man maye awake hym, vntyll he haue slept inough: for his chamberlaynes woll be redye

dy with merſhals and vſſhers, to kepe his chaumbres from noyſe, and the porter at the gate to kepe out the poze, and that pouertie in no wyſe enter therin.

Chriſte faſted, and ſoughte the fruite on the tree to eate, when he was hungrye, and founde none thereon. Matt. 21. Marc. 11.

The pope hath great prouiſion made in cities and townes to get hym of the beſt that may be found well dreſſed and deyntily, to make digeſtion, with ſpices, and ſauces, and ſyrropes coloured owte of kynde.

Chriſte lay in a ſtable with fewe clothes, betwixte an oxe and an aſſe, for there was no place in the ynnes for his parentes, becauſe they were poore. Luc. 2.

The pope lyeth in ryche chaum-

14575
Jesus Christ

E. PAR
Bookse
Bridge
CHES

bers with quiltis, curteynes, carpettis, and cusshens, spzede all about with swete smelles, and peynted walles, and with golde and tissue hanged.

Christe chose to hym pooze men, and commaunded them to be simple as doues. Mat. 10.

The pope choseth vnto him men that be subtyle and crafty and full of pzide, oz elles they are not mete foz his seruice and purpose.

Christe rode poze & simply on an asse, and had twelue pooze menne that folowed hym a fote. Matt. 21.

The pope rydeth royallye on a moyle oz a white palfrey, mothe higher than his maister dyd, and hath many mo then. xii. folowing him on hozse backe, with swerdes, billes, and halberdes, as it were men redy to battaille.

Christe

Christe bad his disciples to go in to all the worlde, and preache the gospelle to euery creature. Mar.16.

The pope commandeth his ministers to preache his lawes and auctoritie to the worlde: And that no man be so hardy, vppon peyne of excõmunication, to take vppon him to preache the gospell.

Christe was stripped oute of his clothes, all to beaten and scourged, and false wytnes brought in ageinst hym. Io.19.

The pope is well clothed with precious garmentes, and hathe chaunge for euery day, and commandeth other to be beaten and sooze punyshed, and false wytnes to be brought in to testifie what so euer they wylle haue ageinste the poze innocentes, christen people.

Christe teacheth, that the pooze Luce. 14. et.18.

shulde

14575

Jesus Christ

E. PA
Bookse
Bridge S
CHES

shulde be bydde to dyner, and that we shoulde gyue vnto the pooze, and we shuld therby make our tre sure in heuen.

The pope sommoneth and citeth them, be they neuer so pooze, not regardynge theyr aduersitie, but doth curse them if they come not: and if they come, they go a waye sozyer and sicker in soule and in purse, then they came.

Mat. 5. Chziste commaunded that we shulde not swere at all, nother by heuen noz by the temple. &c. but that our wozdes shulde be ye ye, nay nay.

The pope saieth if any man wil receyue anye office vnder vs, he shalbe swozne befoze: ye and gyue a great somme of money. *Ca. Significasti de elect.*

Mat. 27. Chziste had a crowne of sharpe thoznes

thornes set vpon his heed, with so great violence, that the bloudde ranne downe ouer all his amiable face, and boystous nayles dryuen thrOugh his precious handes. Mar.15. Ioan.19.

The pope woll weare vpon his heed. iii. crownes of golde, sette with riche precious stones: & wol haue his handes and fyngers all royally dyghte with ouches and rynges, he passeth pooze Christe farre.

Christe toke the crosse of peynefull affliction vpon hym selfe, and commaunded his disciples to folowe hym, sayenge: He that taketh not this crosse and foloweth me, is not mete for me. Mat.10.

The pope takithe the crosse of pride, and hathe hit borne before hym, well gylte and aneldе, to haue worshyp of this worlde, as

for

Jesus Christ
14575

E. PAR
Bookse
Bridge S
CHES

for other crosse he knoweth none.

Luc. 23. Christe prayde his father to forgyue them, that treaspaced hym, ye and prayde for them that putte hym to deathe.

The pope commaundethe bothe kynges and emperours to auēge his quarelle on them that resiste his mynde, with forgyuenes he hath none acqueyntance.

Mat. 10. Christe sente forth and badde his disciples go preache the gospelle amongest the people.

The pope sendith his pardoners to publishe fables and lyes vnto the people, and therto graunteth he letters & seles, and many days of pdon, and all for money.

Ioan. 5. Christe commaunded his disciples to knowe his lawe, and bad the iewes to serche the scriptures:

Dent. 6. And Moyses exhorted the Israelities

lities, to teache the lawe of god to their ponge childzen, and that thei shuld haue it bounde as a signe in their handes, that it might be euer before their eies, & caused them to write it on the postes and dozes of their houses.

The pope saith it is not mete foz vs, that be chzistened, to know it, he maketh it herisie and treson ageynst kinges & pzincis, to knowe Chziste oz his lawes: he hath digged cesternes of his owne traditions, & hath stopped vp the pure fositeines of Chzistis doctrine. O lozd in whom is al our trust, come doune from the heuens, why doest thou tary so lõge, seing thin aduersarie, thus pzeuailing ageinst the?

Chziste appzoued his lawe, and confirmed it with his owne dethe. Hebr. 9.

The pope is ful busy to distroy it and

14575
Jesus Christ

E. PAR
Bookse
Bridge S
CHEST

and to mayntayne his owne law, and that with the dethe of al them that wil say the contrary:

Mat. 25. Christ wold haue men visite the pooze prisoners, to comfozte and delyuer them.

The pope always discomfozteth the pooze and the trewe christen people, & putteth them in prison foz the truth sake.

Mat. 5. Christe dyd neuer prison noz persecute any man: but he commanded to his disciples, that they shoulde loue theyz ennemies, and do well to, and pzay foz those that persecute them.

The pope that taketh on hym to stande in Christis stede, and folowe his example, persecuteth, punysheth, prisoneth, and putteth to deathe them that are disobedient to his voluptuous pleasures/ Se

ye

ye not ho we fast he foloweth Chri
stis steppes.

Christe commaunded his disci= Mat. 18.
ples thus: If thy brother trespace
agaynste the, go and reproue him
priuely betwene the and hym: if
he woll not obeye & be reconciled,
then take with the one witnes or
tweyne, if he woll not then here
the, then telle hit to the Churche,
whiche is the catholike congrega=
tion of Christen people: and if he
then stande stylle in his stubbour=
nes, take hym as a paynym, and
auoyde his companye.

The pope wyll caste them that
displeaseth hym, streyght into pri=
son, there to remayne in irons, to
make them reuoke the truth, and
graunt to his wyll: And if any be
stronge, and wyll not forsake the
truthe, he wyll condempne hym

14575
Jesus Christ

E. PAR
Booksel
Bridge S
CHEST

withoute audience, for feare of losynge his temporall winnynge. And as to the charitable reconcilynge, that oure sauiour Christe gaue in commaundment vnto as manye as do take vppon them to be his ministers, he vtterlye refuseth, and wil none of it.

Ioan. 21. Christe charged Peter thre times to kepe well, & norishe his shepe. The pope chargeth moche more to kepe well his moneye: and as for the shepe, he shereth and punisheth with infinite exactions.

Mat. 8. Marc. 1. Luc. 5. Christ helyng the sicke, & doinge many myracles, did lightlye euer comaunde that they shoulde telle no man, who dyd heale them. The pope geueth great gyftes to mynstrelles, and messangers, and to lowde liers and flatterars, to crye his name aboute, that he maye

maye haue worshyppe in this worlde.

Christe had no courtes to pleate the maters of his disciples, for he bad them they shoulde not resiste euyll. Mat. 5.

The pope hathe his courtes and manye riche menne of lawe to oppresse the poore, and to calle vnto iudgement whome he listethe, for what so euer cause he will, vexing al maner people, withoute mercye, for forgyue he wyll not.

Christe as he passed throughe cities and townes, hunted fendes out of men, that they dwelled in, with the wordes of his mouth. Mat. 8. et. 17. Mar. 5.

The pope hunteth the wild dere, the fore, and the hare in his closed parkes, with great cries, and hornes blowynge, with houndes and ratches ronnynge.

14575
Jesus Christ

E. PAR
Bridge
CHEST

Ioan.17. God was called the holy father of Jesu Chriſte his ſonne, as it is wrytten.

The pope is called the moſte holy father of Sathanas chyldren, & taketh that name on hym with Lucifers pryde, his diſciples ſey,

. Cor.8. that he is god on erthe. And we ar taught by Chriſtis law to haue but one god.

Luc.2. Chriſte ſat in the myddes of the doctours, not thynkyng ſcorne to aſke and here them in the lawe of his father.

The pope ſitteth in his glorious trone, and miniſtreth his owne lawe and traditions to all menne, and holdeth a ſmall matter longe in pleatyng, which myght ſone be determyned by the lawe of god, if he wolde vſe it, but then his wynnynge wolde be the leſſe, and his

lawe without profyte.

Christe taught that a man shuld forsake his wyfe for no cause, but for aduoutrie. Matt. 5.

The pope, if he be not monyed, wyll make deuorces for what so euer cause a man wyll haue hym, yea and for money he wyll toyne them, whom the lawe of god wold not suffre to marie.

Christe sent the holye goste in fer uent loue to teache all the truthe vnto them, whiche were chosen of god. Act. 2.

The pope sendeth out his com=maundementes all about to curse and aske vengeance on them, that resiste his tiranny. And woll ab=solue them agayne cleane for mo=ney. All his doctrynes haue gol=den tayles: for money is euer the ende, gyue hym money, and you

Jesus Christ 14575

E. PAR
Bocksel
Bridge S
CHRIST

haue fulfilled all his lawes.

Matt. 3. Christe fulfilled and kepte the olde lawe, and the newe, and all ryghtuousnes.

The pope kepeth his owne tradicions and lawes, but as for the lawe of god is clene oute of his mynde.

Ioan. 13. Christe sayde, that men shoulde knowe his disciples by their charitie, if they loued one an other, as he had loued them.

The pope causeth his to be knowen by theyr habites & vestures, and punysheth theym, if they vse not theyr habites: but for theyr couetousnes and ambicion, he doth not punyshe them.

Ioan. 8. Christe badde theym, that he healed, to go and synne no more.

The pope gyueth licence to people to contynue in synne, and doeth

eth lycence them to kepe oker houſes, ſtewes, and baudye howſes, and receyueth money therfore.

Chriſte ſent forth to preache ſeuentie and two diſciples, whiche frelye promiſed heuen to theym, that wolde beleue in the name of Chriſte. Luce, 10.

The pope ſendeth out his preachers and pardoners, whiche teachethe the people, to beleue his power, and pardones, and ſayth, that without money, they can not be aſſoyled nor come to heuen.

Chriſt was buried in a pore monumēt, without any funeral pōpe. Ioan, 19.

The popes are buried in glorious tumbes wel gilte, with many torches, and greatte ſolempnitie, and with angels gloriouſly portured, that beare their ſoules to heuen, not withſtandynge it is to

14575
Jesus Christ.

E. PAR
Bookse
Bridge
CHES

be feared, that they goo to supper with the deuyil.

Mat.19. Christe saithe. If thou wylte be perfyte, go and sel all thy goodis, and gyue hit vnto the pooze: foz then shalte thou haue a treasure in heuen.

The pope saythe: If thou wylt be perfyte, gyue me thy moneye, and I wylle gyue the a pardone, that shall absolue the cleane A *pœna et culpa*, I wyll foz thy moneye gyue the, the key of heuen gates.

Luce,22. Christe sayd vnto his apostels: The kynges and Princis of the gentils haue rule and power ouer them, but you shall not so haue.

The pope saith: All emperours, kynges, and lozdis be my subiectis. This is daily red in his bulles, wherin he comandeth the nobilitie, like as a mayster doth his ser-

seruant.

Christe saythe: Loke whiche amonge you woll be greatest, lette hym be lowest of all, and the seruant of you all. Matt. 23. Marc. 9.

The pope saithe: the emperour muste swere vnto me, as vnto his lorde, that he wyll be my subiecte, and exalte and worshyp me with honour, as it appereth in the popis decrees. *Cap. Tibi domino. Di. lxiij.*

Christ saith, that they worshyp hym in vayne, that teache the doctrines and traditions of men. Mat. 15.

The pope sayth: My traditions in the spirituall lawe shall be kept as duely, as yf god had commanded them hym selfe: or sayntе Peter had preached them hym selfe. *Cap. Si omnes. distinct. xix.*

Christe saith: I am the weye, the truthe, and the lyfe, beleue in me Ioan. 14.

14575 Jesus Christ

E. PA
Bocksed
Bridge
CHES

and folowe me in my lernyng, and rule you by the scripture, for that shalbe your iudge.

The pope saith, ye shal in al thyn ges folowe the churche of Rome, mening therby him selfe & his Car dinalles, as appereth distinction xi. Cap. *Quis nesciat.* And as for the scripture (sayth he) it stondeth in my power and auctoritie, for I may make of hit what so euer I wyll. Cap. *Si Romanorum.*

Mar. 16. Christe saithe: He that beleueth and is baptised, he shall be saued, but he that beleueth not, shall be dampned.

The pope saith: He that gyueth moche money for my pardon, shal be absolued *a pœna et culpa*, and then muste he nedes be saued. And he that teacheth otherwise, is an he= tike. This his bulles & pardones

do testifie.

Christe promysethe forgyuenes of synne, and the kyngedome of heuen vnto them, that repent and wyl amende their lyues. Matt. 3.

The pope saith, that no man can be saued, excepte he be fyrste shryuen of his priestis and fryers, for they bryng in money. Cap. Omnes.

Christe saith, you shal loue your enemies, and shal blesse them, that curse you, and shall do good vnto them, that hate you. Matt. 5.

The pope wyll not loue, blesse, nor do good to his enemyes, but he sayeth, they that be enimies to me be cursed in the greate excommunication, and can not be absoyled without moche moneye. This is euident inoughe.

Christe commaunded his disciples not to resiste euyll: but yf Matt. 5.

a

14575
Jesus Christ

E. PA
Bridge
CHES

a mā strike them on the one cheke that they shoulde offer hym the o-ther also.

The pope sayth, I may auenge, and dryue away force with force. *De sentētia excommunicationis. Ca. Dile.*

Matt. 17. Matt. 11. Christe (saith god the father) is my dere sonne, hym shal you here. And Christe sayth, take on you my yocke: for my yocke is swete, and my burden lyght.

The poope sayth, you shall here me, and my cōmandementes shal be receyued & kept of euerye man. *Distinc. lxxxxiii. Cap. Si cuius.* And if any commaundment and burden were so heuye, that it can not well be susteyned and borne, yet shall you obey me. *Dist. xix. Cap. In memoriam.*

Luc. 12. Christe sayde vnto the two bretherne: who hathe sette me to be,

your

your iudge in temporall goodes: as thoughe he shulde say, It parteyneth not to me, but vnto worldly iudges.

The pope sayth, I am iudge in al maner of causes, for they bryng money vnto me. Nono. q. iii. Conquestus.

Christe sayth: Geue the emperour such as perteineth vnto him, as tribute & custome. And Christe sayde to Peter: Go paye tolle for me and the. Matt. 22. Rom. 13. Mat. 17.

The pope saithe, I care not for this, but I excommunicate all them, that aske any toll or tribute of me and myn: for I haue made them al free. Cap. Nouit de sen. excom. et cap. Si quis de consec. dist. 1.

Christe sayth: Peter put vp thy swerde into the shethe, for he that stryketh with the swerde, shal perysshe Mat. 26.

1575
Jesus Christ
C

E. PA
Bridge
CHES

ryche with the swerde.

The pope saith: you emperours, kynges, princis, and lordes, take swerdes, speares, halberdes, and gonnes, and helpe me to slee them that wyll not obey my tyrannye. This muste an emperour doo, or elles he muste be periured. After this maner Julius the pope hath slayne .xvi. thousande men on a day. Was not that wel pastured? Dyd not he wel norishe the shepe, whiche Christe did cõmitte vnto his tuicion?

Ioan. 15. Christe saythe: ye are my frendes, if ye do what so euer thinges I comaunde you.

The pope saythe: you shall doo as I byd you, for I haue power and auctorite to make lawes, and after them shall ye lyue. xxv. q. i. Ca. Sunt quidam.

Christe

Chriſte ſayth all meates that mã taketh with thankes, ſtayneth not the ſoule: for al thinges are pure, to them that are pure. Mat. 15. Rom. 14. Coil. 2. Tit. 1.

The pope ſayth: he that eateth egges, butter, or cheſe on theſe dayes, that I haue commaunded to be faſted, dothe not only ſtayne his ſoule with ſynne, but alſo is to be denounced an herityke. *diſti. iiij. capi. Statuimus.* This agreeth with Chriſte, euen as the lyghte dothe with the darkenes: And yet haue we bene thus blynded longe, that we coulde neuer perceyue this Antichriſte tyll nowe in the laſt dais.

Chriſte ſayth vnto his diſciples, what ſo euer you bynde in erthe, ſhalbe boũd in heuen, & what ſo euer you loſe in erth, ſhalbe loſed in heuen. And he ſpake nothynge of loſynge and byndynge in purgatorye Mat. 16. et. 18. Ioan. 20.

14575
Jesus Christ

E. PA
Bookse
Bridge
CHES

tory for money.

The pope chalengeth greter and larger auctority: for he will lose soules out of purgatory, and commaunde the aungelles to fetche them out, & all for money. Without money you get nothynge.

Luc. 17. Christ saith: when you haue done al thynges that I haue commanded you, yet say, that you are vnprofitable seruantes.

The pope saythe: do those thynges that I commaunde the, and take a sure conscience vnto the, that thou arte a iuste and a religious man, and that thou haste deserued heuen. And as for I my selfe, if I doo wronge in euerye thynge, and bryng manye thousandes with me into damnation, yet shall no man rebuke me, but call me the mooste holiest father.

Dist.

Dist. xl. Ca. Si papa.

Christe teacheth vs to fulfyl the workes of mercye to the poore, euer cõmendynge mercy aboue offrynges and sacrifice. Mat. 9. et 23. Osee. 6.

The pope teacheth vs to gyue our money for pardons, masses, dirges, to images, and churches, so that he wyll no mercye, but all offerynges. And he that sayth, it is better to gyue our charite to the poor (as Christe sayth) is counted halfe an heretike, bycause he goeth abowte to marre the popes market.

Christe suffered deathe for oure synnes, and arose for our iustifienge, or els we al shuloe haue perysshed. Rom. 4. Ioan. 11.

The pope saith: yf thou bye my pardon, or els be buried in a greye friers coote, thou muste nedes be

14575 Jesus Christ

E. PA
Bookse
Bridge
CHES

saued: so that Christe hathe suffered in vayne, sith a friers cote wyl saue a man.

1. Tim. 2. Iac. 5. Christe is onely our mediatour, whiche maketh vnitie betwyxte his father and vs, howe be it the effectuall prayer of a iuste man, is verye good and auayleable. And

Rom. 15. saynt Paule writinge to the Romaynes, desyred theym to helpe hym with their prayers.

The pope saith: The greatteste power & saluation next to Christe is myne. dist. lx. cap. Si papa. I merualle then why he is so curious to cause vs to worship the seintis, and not rather hym selfe, sithe he chalengeth a greatter power then euer they dyd, while they lyued.

Matt. 5. Christ sayth, who so euer breketh one of the leste of my commaundmentes, shalbe called the leste, that

is

is to saye none, in the kyngedome of heuen.

The pope saythe, what perteyneth his lawe vnto me, I am subiecte to no lawes. xxv. *queſt. i. Ca. Omnia*. Therfore the pope dothe but seldome ryght, and is alweis ageinst right, ye and ageynste his owne lawes, as often as men do brynge hym money. For that loueth he aboue all thinges.

Christis law is fulfilled through charitie: for saynt Paule saythe, the fulfyllyng of the lawe is loue. And ageyn he sayth: All the lawe is ful complete in this one worde, Thou shalt loue thy neyghbor as thy selfe. And saint James saith, thou shalt loue thy neighbour as thy self to pforme the law of god. Rom. 13. Gala. 5. Iac. 2.

The popes lawe is fulfylled by money: yf thou haue no money to

14575 Jesus Christ

E. PA
Bookse
Bridge
CHES

gyue hym, thou shalte bere a faggotte, thoughe thou offende not, money hym, and he seeth the not, do what thou wolte.

1 Ephe. 5. Coll. 3. 1. Cor, 2. Chriſte is heed of the churche, as the holy appoſtell Paule doth teſtifie, & alſo he is the ſtone, wheron the churche is buylded: And this churche is the congregation of faithefull chriſten people, and the very body of Chriſte.

The pope sayth: I am the heed of the churche. *Diſtinct. xix. Cap. enim uero.* And the sete of Rome is the stone, where on the churche is buil ded. *Diſtinct. xix. Ita dominus.* Can anye thinge be more contrarie vnto the honour and glorye of god, then thus to diſpoyle hym of his kyngedome, whiche he loo derely hath bought sheding his precious bloudde, for it:

Chri=

Christes lawe, whiche is the holy scripture, came by the enspiring of the holy gost, whiche dyd infuse it aboundantlye in to the hartes of thapostles: and of the same spirite hath it his endurance and interpretation. 2. Tim. 3. 2. Pet. 1.

The pope sayth: I am lord ouer the scripture to alowe or disalow it, for of me it dothe take his full auctoritte. *Cap. Si omnes.* And for a token of this the scripture of Christ is laide vnder his fete, when he is at masse.

Seyncte Paule Christes holye apostelle saythe, that a bisshoppe shoulde be apte to teache, and that he oughte to be wel learned, that he may be able by his hollsom doctrine to exort and to ouercome all them that resyst and be ageinst the faithe. 1. Tim. 3. Tit. 1.

14575
Jesus Christ

The pope wylle teache noz dis-
pute in the scripture with no man
foz meyntenance of Chziltis feith,
but onely foz to augmente his
owne lawes: and if any wyll dis-
pute with hym, they shall be caste
fyzst in pzison: and he and his mi-
nisters haue diuised and inuented
pzopze ingins, to wzynge their
fyngers so soze, that the bloudde
shall bzaste oute at their fyngars
endes, he wol pyne them, & scurge
them, and with infinite other toz-
mentes punysshe theym, to make
them fozsake the truthe: And af-
ter make them sweare on a boke,
that they shall telle no man of it.
Thus cruelly doth he intrete men
ageynst iustice, and yf he can not
subdewe theym to his wylle, then
he dothe commyt them vnto the se
cular power to be burned.

Chziste

Christe saythe, blessed are ye, when menne hate you, curse you, and excommunicate you for righteousnes, that is to seye, you beinge nothynge giltie nor worthie of suche afflictions. Luc. 6.

The pope saythe, that his curse is sore to be feared, ye and that it maketh men as blacke as a cole in the syghte of god, thoughe they haue not offended. In soo moche that they muste nedes be damned, excepte he absolue them agayne. And yet Christe saythe that they are blessed. Wherfore eyther Christe is false, or els he is a very lyer.

Christe cursed the fygtree, vpon whiche he founde no frute, and forthe with the fygge tree wythered and neuer bare frute after. Matt. 21.

The pope hath cursed and enter-

1575
Jesus Christ

dited landes and realmes: and yet dyd not the people dye but prospered, and the erthe brought forthe her fruite, nothyng the lesse, thankes be vnto god.

Matt. 7. Christe sayth, either make the tree good and his frute good also, or els make the tree noughte and his frute naughte also, meanyng that the tree firste shulde be good, and then bryng forth good frute, the frute maketh not the tre good, but the tree makethe the fruite good, al though we can not know that the tree is good but by his frute: for we can iudge nothynge but by his outwarde operation, yet god seeth the quicknes in the roote, whiche in the tyme that god hath apointed hym, shall bryng forthe his frute. And approueth the tree to be good, all though he

seme

seme deed vnto vs. The tree is faith, whiche is the mother of all good werkes, whiche euer worketh by charitie, when he seethe occasion.

The pope saithe, that the fruite maketh the tree good, cleane contrarie to all scripture and reason. And so tourneth he the rootes of the trees vpwarde, while he affirmeth, that Faithe springeth of good workes, and a man is made good by his workes, and not the contrarye: euen as a man wolde saye, the frute bringeth forth and maketh a good tree. O what madnes is this? he wolde make men (if he thus be suffred to contynue, and his lawe to reigne ouer vs) to beleue, that the moone is made of a grene chese.

Christe saythe: I am the doore Ioan. 10

1575 Jesus Christ

E. P
Books
Bridg
Cite

of the folde: he that entrethe not in by the dooze, but by some other wey, is a thefe and murderer, and regardeth not the shepe.

The pope saith, he is the doze of wozldly dignitie, wherby byshops doo enter into pzomotions. And yet they shall not enter without a large paiment foz their bulles.

Ioan. 10. Chziste saith: I am the good shepparde. The good shepparde giueth his lyfe foz his shepe.

The pope saith, that he is a good shepparde: and yet he pylleth and sheareth the shepe so nere, that he leaueth not one locke of wolle on their backes. And thynke ye not that he is in all poyntes the selfe same shepparde, of whome Zacharias pzophecied, whiche saythe in the persone of god: Beholde I shall lette be reised vp a shepparde

Zach 11.

in

in the erth, whiche shall nat visite tho thinges, that ar forsaken, and shall not seke that whiche is gone astray, neyther yet heale the broken, nor norysshe and maynteyne that whiche is holle: but suche a shepard, as shal norisshe him selfe, & not the shepe. And this prophet cryeng out on him saithe: O thou shepearde and ydoll forsakyng the flocke: he calleth hym here ydoll, not for his vnhappy worshipping of ydols, but bicause he wolle be worshypped of the people as he were god. Thynke you that this sheperde wylle gyue his lyfe for his shepe?

Christe saith to his disciples: desyre not you to be called maisters. For you haue but one mayster, whiche is Christe. Nor be ye not called fathers in erth: for ye haue Mat. 23.

all

Jesus Christ
14575

al but one father, whiche is in heuen, and all you be as bretherne.

The pope wyll not onelye be called the lorde of al christendome, but also moste holy father in erth, goddis vicare in erth, and heed of the churche.

Matt. 23. And thoughe that Christe commaunded his disciples, that they shulde calle no man father on the erthe, shewinge them they hadde but one father, which is in heuen: yet the pope muste be called mooste holy father. And if ye gyue hym not that name, he wyll excommunicate you out of his sinagoge.

Reason not with hym: ye maye lay vnto hym the scripture, but it shall not auayle, for he wyll wrest it and wringe it in to a thousande fashions, and wyll neuer leaue, tille he hath brought it vnto his owne

owne purpose.

Chriſte (to whom al power was gyuen in heuen and erthe) ſaythe thus: Lerne ye of me, for I am meke and humble in harte. Mat. 82. Mar. 11.

The pope ſeythe, that the highe power in erthe is gyuen to hym of god: and whether he be humble, that he doth cõtemne none other, I repoꝛte me to you, when he diſpiſeth emperoures, kynges, and pꝛincis, and wyll not be obedient to them noꝛ theiꝛ lawes. And whether he be ſo meke as Chriſt was, that he wyll hurte no man, conſider likewiſe, what his actes haue ben and be, whiche to mayntayne his pompoſe ſtate, and his traditi ons and lawes, ye clene agaynſte the lawe of god, ſtyrreth vp pꝛince ageynſt pꝛince, & realme ageynſte realme, and ſetteth al chriſtendom

in

14575
Jesus Christ

in debate and stryfe: where vpon haue folowed theftes, murders, and so great famine in some countrayes, that besides the gret nombre that haue died for hungre, som haue ben constrayned to eate their owne childzen.

M Ioan. 1. Christe sayde vnto Peter: Thou art Simon the son of Iona, thou shalte be called Cephas, whiche by interpretation syngnyfieth a stone, as seint Johñ saythe in his gospell the fyrste chapiter.

The pope saith, that Cephas signifieth the heed: & of that he gathereth to be heed of al the bysshoppes, here dothe he playnly contrarye to the gospell, whiche expoundeth Cephas to be a stone. what a shame is this? I thinke he wold also sey that an asse were a man, if he thought to get any vãtage therby.

Finis.

14575

Jesus Christ